

# PROGRESS

OF THE

## SABBATH REFORM.

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DOCUMENT No. XII

OF

THE NEW YORK SABBATH COMMITTEE.

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## Progress of the Sabbath Reform.

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It is due alike to the Committee and the public that the cheering events in the progress of the Sabbath Reform should be placed on record, as a memorial of the Divine goodness, and an incentive to future exertions. They are believed to have a significance and a scope of pregnant interest, not merely in the city which forms the principal scene of their occurrence, and for the passing hour; but wherever the Christian Sabbath is invaded, and whenever its friends shall seek to guard its sanctity. Nor is their value lessened by the fact that the results already achieved have been attained in a great city, whose population is largely composed of heterogeneous and hostile elements; with authorities partly committed to interests unfriendly to this Reform; with powerful and amply endowed combinations, ready to turn to account any mistaken movement, and to contest every wise one; and in the face of powerful presses, whose self-interest conspired with their hatred of legal or moral obligations to render their opposition fierce and unscrupulous. If such results as are hereafter recorded may be reached in these circumstances, it would seem that wise and patient efforts, under more favoring auspices, might, under the blessing of God, secure all that is needed in restraining the open profanation of the day of rest.

## Suppression of the Sunday Liquor Traffic.

The leading enterprise of the past year has aimed at the suppression of the Sunday Liquor Traffic. A brief history of it will not be out of place in this document.

The circumstances of discouragement at the outset of the effort to close more than 5000 Sunday dram-shops need not be recapitulated. It is enough to say that nothing in the constitution or condition of the municipal authorities, judicial or executive; in the state of public

sentiment; or in previous attempts at city reform, encouraged the undertaking. The Metropolitan Police Commissioners, after lodging 26,000 complaints for the violation of the Sunday Liquor Law with the prosecuting officers, *none* of which had been prosecuted to conviction, say in their Report to the Legislature, Nov. 1858: "Unless the Legislature shall compel the observance of the day by severe penalties, and by summary proceedings, the onerous duty of reporting its desecration will be useless." The deep conviction of the necessity of prompt and manly action, and the confidence that a vigorous public sentiment might give adequate energy to existing laws, and efficiency to their administration, induced the committee to undertake a movement surrounded with so many difficulties.

After protracted inquiry and deliberation, the issue was joined with this gigantic evil, in a document (No. 5) issued in February, '59, entitled, "The Sunday Liquor Traffic," of which some 7000 copies were circulated gratuitously. The facts and views of this Pamphlet were made the basis of an able popular discussion by the Press, and the reform was advocated with special ability by all our respectable daily journals. Public sentiment rapidly assumed a tone of calm determination that admitted no farther parleying with an unblushing outrage against law and right and religion.

With the view of concentrating public opinion, and securing the action of the department charged with the execution of laws and ordinances affecting this evil, a *Memorial of Citizens* was prepared, setting forth its nature and extent, as shown by the Presentments of successive Grand Juries; by the statistical records of the Police Department, and by other authentic data; and appealing to the Commissioners of the Metropolitan Police, in virtue of their organic Act, and to the extent of their powers, to interpose for the Protection and Relief of the city from this demonstrated cause of Pauperism, Taxation and Crime. A Digest of the Laws and Ordinances against this Traffic, and other bases of the memorial, accompanied the paper. It received between 500 and 600 signatures of our most influential citizens in a few hours: enough to show that all classes and conditions of right-minded men, without regard to sect or party, concurred in sentiment as to this matter. A similar memorial in the German language had more than 400 signatures of Germans. The two memorials were presented to the Commissioners, May 27, by a joint Delegation of American and German citizens — Pelatiah Perrit, Esq., at the head of the former, and Mr. John Möller of the latter. The memorials were referred to the Committee on Laws and Ordinances.

[The two memorials in English and German, with the newspaper



discussions growing out of the movement, constitute Documents Nos. 7 and 8, more fully noticed hereafter.]

A "Remonstrance" and "*Counter-Memorial*" were presented to the Commissioners, July 3, signed by 446 Americans, and 742 Germans, all of them claiming to be "*voters*." A comparison of their names with the Directory showed, however, that of the 446 American "*Remonstrants*" against the enforcement of laws to restrain Sunday tippling, 118 were *non-residents*; 241 *could not be found in the Directory*; 38 were Liquor Dealers, or other interested parties; and the remaining 49 were "*clerks*," etc. Of 500 German names examined, 104 were non-residents, 180 could not be found in the Directory, 36 were Lager or Liquor Dealers, leaving 180 qualified petitioners.

#### *Action of the Police Commissioners.*

At the meeting of the Police Board, July 8, Mr. Stillman in the chair, and all the Commissioners being present, Judge Ulshoeffer, on behalf of the Committee on Laws and Ordinances, submitted the following report, which was *unanimously adopted*:

"The Committee on Laws and Ordinances having considered the petitions for, and remonstrances against, the enforcement of the existing laws relative to the observance of Sunday, respectfully offer the following resolutions:

"1. This Board is bound by its organization to enforce the laws as they exist; it being a well-settled principle, that the administrative departments cannot excuse enforcing a law, on the ground of doubts as to its conflicting with the spirit of the Constitution.

"2. The Christian religion is that which has always existed since the settlement of the country, and now exists in these United States; recognized and professed by the masses of the people of various religious denominations, and nearly all of which regard the Christian Sabbath as part of their religion.

"3. That the highest judicial authorities regard the Christian religion as the prevailing religion of the country, and that the protection of the rights of all other religions must still leave the principles, practices, and laws of the whole Christian community paramount, and in full force.

"4. That the true principles of religious liberty do not allow the smallest portions of the community to call upon the great masses of the people to abandon the enforcement of those Sunday laws which have existed since the settlement of the country.

"5. That present abuses in disregarding the Sunday laws, particularly in public exhibitions on Sundays, and trafficking in liquors and other like things, should, as far as the law allows, be prevented by the whole power of the police force and of the magistracy.

"6. That the laws of the land, in conformity with the opinion of the masses of the people, in regard to moral principles and practices, and for the punishment of transgressors *any day of the week*, are not to be disregarded or repealed, because of peculiar notions of morals entertained by small portions of the community."

These important Resolutions take higher ground than that claimed by the Memorialists, and furnish a basis for all needed Reforms for the restoration and protection of our civil Sabbath. And their *unanimous* adoption by a Board composed of men of various parties and

creeds would seem to argue the existence of a united public sentiment on the main principles underlying the Sabbath Reform. Whether "the whole power of the Police force and of the magistracy" has been, as yet, employed to "prevent the present abuses in disregarding the Sunday laws, particularly in public exhibitions on Sundays, and trafficking in liquors and other like things, *as far as the law allows,*" may be doubted. It is the opinion of competent counsel, and the opinion has been expressed from the Bench, that the organic act of the Police Board authorizes the Commissioners "*to order the Police to close up the places where intoxicating liquors are sold; to guard the premises, and restrain persons from going into them; and to arrest persons selling liquors contrary to law without a warrant, if the act is committed in their presence;*" and farther than this, that the neglect of a policeman to make such arrests for a violation of the Laws of the State, committed in his presence, is itself a *misdemeanor*. [See sec. 22 of Metropolitan Police Act.]

It may be worthy of consideration whether the time has not come for the exercise of these reserved and unused powers, inasmuch as Prosecuting Officers and Courts of Law fail to execute the Laws under which the Commissioners have hitherto proceeded.

#### *Action of the Police.*

Almost simultaneously with the presentation of the Memorial of Citizens, the then Acting-General Superintendent (Carpenter) stimulated the action of the Captains of Precincts and Patrolmen; and in some Wards the Sunday traffic was considerably checked before the accession of the General Superintendent Pillsbury, and in advance of the action of the Commissioners. Many members of the Department entered with spirit on the enforcement of the laws, the constant violation of which was the known cause of a large share of their burdens. The way was thus prepared for the new General Superintendent, when he entered on his office (July 3), to prosecute this and kindred measures of Reform—ample powers being pledged for this purpose as the condition of his acceptance of the important position. After a sufficient interval to survey the ground and mature his plans, he issued a General Order (Aug. 9) to the Captains of Precincts, directing them to "instruct the members of their command to see that all places in their Precincts where intoxicating liquors are publicly kept or sold on Sunday shall be closed in future on that day." This order was generally obeyed; and the *public* exposure and sale of liquors on Sunday, thenceforward, became the exception and not the rule, with results hereafter to be noted.

#### *Action of Courts of Law and Excise Commissioners.*

Meanwhile, some of the almost innumerable complaints lodged by the Police in the District Attorney's Office were moved for trial in the Court of Common Pleas, *Hilton*, Justice. Thanks to the firmness of the Judge, and the altered tone of public sentiment, an



impartial Jury was obtained with no little difficulty.\* In twelve successive cases verdicts were rendered and fines imposed according to the statute. The counsel of the Liquor-dealers excepted to the ruling of Judge Hilton on some points of law, and an appeal was taken to the Supreme Court in the twelve cases—the legion of suits remaining to abide the event. It was reasonably expected that a matter of such moment, affecting the interests of many thousands of dealers, and so vitally related to public morals, would have had an early hearing—especially after the unexplained and unpardonable delay of one or two years in bringing the suits to trial at all. But nearly nine months have passed away (the trials occurred in *June*, 1859); and the intimation is now given that not until the return of the prosecuting officer deputed to try these suits, will argument be had,—with a decision, *when?* Are other public interests than those affecting the business of rum-selling similarly trifled with? It is certain that *Sunday street-preachers are fined and imprisoned on the day of their offence!*

The Excise Commissioners, whose office was so nearly a sinecure that the whole number of licenses issued in 1858 was less than 100—or about *one* per cent. of the dealers,—entered on more vigorous action, the Police authorities having furnished the names of many thousands of unlicensed venders for their consideration. It seems that 357 inn-keepers, grocers, &c., were licensed during the year; and that “suits for violation of the License Law have been commenced against 8,628 persons.” Some convictions have recently been had against Sunday dram-sellers on suits prosecuted by the Excise Commissioners under the Act of '57; and the intention is avowed to continue the suits. Meanwhile, more than 95 per cent. of all the dram-shops in the city violate the law of the State by every sale of intoxicating drinks on *any day of the week.*

### *The Liquor Dealers' Association.*

Perhaps a partial explanation of the difficulties and delays attending the effort to suppress the Sunday Liquor Traffic may be traced to the existence of a powerful secret organization, known as the “Liquor Dealers' Association,” composed of more than *six thousand* members, mostly of foreign birth. The ample funds of this body are furnished by an initiation fee of twenty-one dollars, and an annual payment of four dollars by each member. The objects of this association may be inferred from facts brought to light by the explosion last summer of the Brooklyn organization—the seceding party laying down a *new basis* for their association, to the effect that there were to be “*no forced levies upon its members for the purpose of influencing courts, public officers, or paying imaginary counsel fees; no dictation of political parties who they shall have for candidates,*” etc. Besides the occasional boast of political power and success in behalf of this

\* The law reporter of the *Times* says: “*Four-fifths* of all the jurors called were liquor-dealers, or were particular friends of that class. How they came to be present on these particular trials, does not clearly appear.”

organization, there have been manifold indications of its restraining and disturbing influence in the administration of public justice whenever the rights of the people and the lawlessness of the liquor interest have been in question, as the Excise Commissioners avow, and as every magistrate knows.

The course pursued by the Sunday Press in this conflict between the friends of law and morals and the antagonists of both will be noticed hereafter. It is enough to say here that all that could be done by the multiplication of false issues, and by the abuse of the Police Commissioners, the Superintendent of Police, the Sunday Liquor Traffic Memorialists, and the Sabbath Committee, was done, and was persisted in to the last: without a grain of justice—and *without a word of reply*.

The attempts to enlist party support, or to form a new party on a *No-Sunday* platform; and the culmination of this policy in the Volks-Garden infidel meeting, will be subsequently alluded to more distinctly. The aid they unwittingly rendered in hastening the overthrow of the bad interest they sought to advance, should be recognized in this connection. It will be seen that they had other valuable uses.

#### *Statistics of the Police Department.*

A comparison of the statistics of crime for the six months since August 1, 1859, (the order of Gen. Pillsbury to close the Sunday Liquor-shops was issued August 9,) with those of the eighteen months preceding the exposure of the evils of the Sunday Liquor Traffic, presents the following instructive results:

#### SUNDAY CRIME IN 1857-58.

Arrests on SUNDAYS for eighteen months,	.	.	9,713
“ TUESDAYS “ “ . . .	.	.	7,861
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Excess of arrests on Sundays, . . . . .	.	.	1,852

or about twenty-five per cent. more of arrests for drunkenness and crime on Sundays than on Tuesdays.

#### SUNDAY CRIME IN 1859-60.

Arrests on TUESDAYS for six months, to Jan. 31, 1860,	5,461
“ SUNDAYS “ “ “ “	3,481
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Excess of arrests on <i>Tuesdays</i> . . . . .	1,980

or *sixty per cent.* more on the Tuesdays than on the Sundays during the past six months. If extended over a corresponding period, it would make an excess of *Tuesday* over Sunday crime of 5,940 arrests for eighteen months, in place of the excess of 1852 arrests on *Sunday* over Tuesday, as formerly.



But to make the comparison just—to say nothing of the steady diminution of arrests for crime on all days—the previous average excess of Sunday arrests over those of Tuesday should be taken into account in ascertaining the *relative* as well as the absolute gain on the side of good morals. Thus, had the former ratio continued at twenty-five per cent. of Sunday over Tuesday arrests, the statistics *would have been* as follows:

Estimated arrests for the Sundays of past six months,	6,826
Actual                   “                   “                   “                   “	3,481

Relative gain on Sunday crime for six months, . .	3,345
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or within a fraction of *one-half* of the whole amount.

To these cheering statements should be added the fact that, while the number of offences is as much greater on Sundays than on other days as there are Sunday laws and ordinances to be violated—the number of offenders, as appears by the statistics of arrests, has steadily and rapidly decreased from month to month during the period under review, so that it is an average of more than thirty-three per cent. less during each of the last three months than during the preceding three months; and the ratio of arrests for Tuesdays has also fallen off twenty per cent.

From the Quarterly Report of the General Superintendent, Jan. 3, 1860, it appears that there has been a falling off during the quarter of seven thousand (7,028) in the number of arrests within the Metropolitan Police District,—nearly six thousand in this city alone—as compared with those of the quarter ending November 1. This is believed to be the first indication of an ebbing tide in the sea of crime that has nearly engulfed us, since the flood-gates were opened in 1834 by the repeal of all our municipal Sunday ordinances.

We are thus receiving the first instalments of the promised blessings invariably accompanying even an external regard for the Sabbath; —the earnest, we may hope, of those rich rewards of Providence and grace divinely pledged to the individuals and communities who “turn away their foot from doing their pleasure on the holy day, and call the Sabbath a delight, the holy of the Lord, honorable.”

#### *Results of the Sunday Liquor Traffic Movement.*

Existing facts do not warrant the claim that the Sunday Liquor Traffic has been completely suppressed. It has been *checked*, and a hopeful beginning made in eradicating a great wrong. The *public* violation of law has been much lessened, and open temptation to vice has been mostly removed. In a large number of instances, dealers who have any self-respect, or a decent regard to public opinion and legal authority, have abandoned their Sunday business altogether. In other cases, the traffic is continued secretly or with considerable caution. Others boldly defy the authorities, or trust to their neglect, or to the complicity of prosecuting officers and courts of justice, and drive on their work of ruin without concealment and without compunction. The Sunday Theatres, “Sacred Concerts,” and Lager

Beer Saloons and Gardens have not ceased their performances, or their traffic in malt or spirituous liquors; and numerous large establishments on Broadway outdo the German "Gardens" in the grossness of their immoralities and the infamous nature of their attractions. Thus a vast work remains to be done before the city shall be purged of one of its principal sources of demoralization.

But, with these acknowledged drawbacks,—sufficient to stimulate the zeal of the Police authorities and to incite the friends of the Sabbath to ceaseless vigilance,—enough has been accomplished to demonstrate the practicability of doing all that is needed; and with such moral results as reward past endeavors and animate future toils.

### *Public Drinking-Fountains.*

The suggestion in the Committee's Document on the Sunday Liquor Traffic of the humane, sanitary and moral benefits of Public Drinking-Fountains, was echoed by the Press; and after much delay and debate, the Common Council authorized the construction of fifty free hydrants, as an experiment, with a view to their general adoption. It is believed that the public good would be consulted by their speedy introduction in all parts of the city.

### **Sunday News-Crying.**

The Committee are happy to state that the city has been substantially free from the *Sunday news-crying nuisance* during the past year. At intervals, the effort has been made to revive the wrong, and in a few instances it has been perpetuated through the indifference of citizens and the neglect of patrolmen: but, as a city usage, it has ceased,—it may be hoped permanently,—to the great relief of moral families, Sunday-schools, and churches. Kindred street noises are less common than when the shrill cries of news-boys provoked the ill-mannered emulation of milk-men, bakers'-boys and rowdies; and most of the streets of the city have come to enjoy the profound quiet previously unknown for a generation without a resort to country retreats.

### **Sunday Bands in Central Park.**

Shortly after the successful efforts of a few citizens to provide a Band of music for thousands of visitors at Central Park on the Saturday afternoons of summer, the Sunday papers began an agitation for the introduction of Sunday bands. A "*clerical*" resident of another city presented a Petition to the Commissioners of the Park, signed by himself alone, praying for this measure. They laid the petition on the table—the respectable Press of the city sustaining and approving their course, and giving expression to the general sentiment of the community in opposition to the use of that beautiful and costly enclosure as a means of promoting among us the holiday Sunday system of the Old World.



## The Broderic Sunday Pageant.

Public announcements were made early in November of a grand Procession of Firemen, with Banners, Bands, and the paraphernalia of a public Pageant on *Sunday*, in honor of Senator Broderic, formerly a member of the Department, who had fallen in California, in a duel with Chief-Justice Terry. Some of the Daily Journals remonstrated against such a needless invasion of the newly-enjoyed Sunday quiet. Preparations being incomplete, the obsequies were postponed until another *Sunday*. An inclement day required further postponement, and *Sunday* Nov. 20, was again fixed upon for the parade. The Committee deemed this persistent policy of fixing a mock-burial on the Sabbath a just occasion for embodying the sentiment of the orderly community in defence of the *universal right* of citizens, Christian congregations and Sunday-schools, to immunity from the disturbance of their peace and quiet. A calm and temperate Protest was drawn up, which soon received 550 signatures, and all our leading journals gave it publicity. Copies were also placed in the hands of the Foremen of all the companies in the Department. The Pageant, which promised to call out the strength of a Department numbering some 4,000 men—"Sixty companies" were advertised to appear—proved to number just 541 persons, musicians and "the public generally" included; about 300 of the whole number wearing the badge of Firemen—and of these a considerable part were from Staten-Island, Hoboken, etc. It is hoped that no like demonstration will be attempted; or, if it is, that a public sentiment as healthful and vigorous as that which frowned the Broderic Pageant out of its formidable proportions, will find as earnest an expression as now.

The Protest of citizens and the comments of the Press, with the facts and incidents of the occasion, were embodied in *Document No. 10*, and in addition to other circulation, copies were forwarded to each Fire Engine, Hose and Hook and Ladder company for their several members to the number of about 4000. The Document acknowledges the good conduct of the Department as a whole, in refraining from participation in a Pageant so offensively invading the feelings and the rights of our citizens.

## Labors Among the Germans.

A lay missionary has continued his labors among the German immigrants during the year. His monthly reports are too extended for this document. They reveal the sentiment existing among this interesting population on the Sabbath question; furnish information as to the manner and extent of Sabbath desecration; and afford evidence of the fidelity and success of the missionary in his visits, and in the distribution of tracts, documents and papers. Besides completing the distribution of 4,000 copies of Gossner's book—*The Lord's Day the King of Days*—10,000 copies of a single number of the *Amerikanischer Botschafter* (the German paper of the American Tract Society)

containing able articles on the Sabbath, and explaining the objects of this committee, were circulated gratuitously through the agencies of the City Tract Mission, and by the labors of our Missionary. Not far from 8,000 copies of documents Nos. 8 and 9 (24 pp. 8vo. each) in the German language have also been distributed, with very general acceptance and usefulness.

The progress of the movement among the Germans, and the presentation of the memorials on the Sunday Liquor Traffic to the Police Board, caused a violent assault of the German Daily Press on the Sabbath Committee, on our Sunday Laws, on the Christian Sabbath, and on the religion of the Bible. The latent infidelity and atheism of these foreign Journals seem to have found their occasion for utterance, stimulated by the leadership of certain American Sunday Papers, and by the pretended zeal in certain quarters for "civil and religious liberty." Perhaps the trust to concealment for atheistic and treasonable sentiments in the general ignorance of the German tongue among our native-born citizens, and in the fact that there is no daily German Journal friendly to the Sabbath and to Christianity through whose columns their errors of fact and of principle might be corrected, may have had something to do with the incautious and slanderous dealing of these newspapers with the "Sunday-fanatics," who had ventured to question the right of a set of refugees to undermine the institutions that sheltered them. However this may be, the secular journals of this city did themselves great honor, and the public a lasting service, by refuting the errors and exposing the licentiousness of these advocates or apologists for Sunday dissipation and folly. And it is but just to say that the more decent and widely circulated of these German papers have since become more chary of their scepticism, and more courteous in their bearing.

### Volks-Garden Anti-Sunday Meeting.

Among the measures for resisting the enforcement of the Laws against the Sunday Liquor Traffic, "a mass meeting of the friends of Civil and Religious Liberty," German and English, was planned for the evening of Sept. 13, in the large theatre and drinking saloon, known as *Volks-Garden*, in the Bowery. The editorial columns of one of our most widely circulated Daily Journals, and of other Sunday papers, English and German, were occupied for a month or two by appeals to the prejudices and passions of their readers, to rally on this grand occasion "against the Pharisaical, straight-laced, Puritanical hypocrites, who would turn Sunday into a day of moping, and compel every one by statute to wear a long face on that day of rest." But not one in a hundred of their readers believed a word of these insane ravings. As a result, the number of people gathered at the *Volks-Garden*, to drink lager and listen to infidelity, was somewhat larger than the usual week-evening assemblies; but not half as large as that to be found in the same theatre every Sunday night to "pledge their fortunes, lives and sacred" *lager* to the same sort of "Civil and Religious Liberty."



Perhaps no single event of the past year has contributed more directly to advance the real and only objects of the Sabbath Committee than that thus briefly recorded. It revealed the true nature and strength of the opposition to their efforts, and the powerlessness of a journalism that puts at defiance the decencies of common morality and perverts every principle of truth. It demonstrated the infidel and atheistic tendencies of the Anti-Sunday crusade, and the hypocrisy of the claim that the daily contempters of law are the special guardians of "civil and religious liberty." It awakened the friends of the Sabbath to the fact of the existence of an element in our society imbued with the foulest errors of "Red Republicanism," allied with the vilest system of popular demoralization. And it carried disgust and alarm to tens of thousands of respectable Germans—who thus became impressed with the inseparable connection, in this country at least, of Sabbath profanations with vulgarity, deceit, and numberless vices. It is not the first instance in which "the wrath of man" has been overruled to the Divine Praise.

### Cooper Institute Meeting of Germans,

The wounded feeling of self-respect, and a growing interest in Sabbath observance, prompted our German fellow-citizens to hold a public meeting in behalf of the Sabbath—the first ever held by Germans, so far as known, for that specific object. The large hall of Cooper Institute was filled at an early hour of Sunday evening, October 16, by a respectable and orderly body of Germans—at least 1,500 in number. The platform was occupied by many prominent American clergymen and laymen, and by German pastors and people. A highly esteemed German merchant presided: he has since been elected a member of the Committee. After reading the Scriptures and Prayer by an excellent Lutheran pastor, the Rev. J. C. Guldin, for seventeen years pastor of the German church in Houston street, made a brief and earnest address. A noble Sabbath Hymn of Tholuck's was sung, as no Hymn can be sung but by a congregation of Germans. The Rev. Prof. Dr. Schaff, of Mercersburg, Pa., delivered a masterly speech on the physical, moral, and religious claims and benefits of the Christian Sabbath—alternating from the German to the English as his remarks drifted in their application toward the one or other nationality. The Rev. Drs. Adams, Hitchcock, and Spring made brief addresses in English during the exercises. A series of short Resolutions was passed unanimously—the whole congregation rising—attesting their regard for the American Sabbath; disavowing the opinions and practices of some of their countrymen as "bringing dishonor to the German name;" and expressing the conviction that "the Sabbath Laws in this country are among the strongest guarantees of our free institutions; a wholesome check upon licentiousness and dissipation, and a preventive of the pauperism and crime which must necessarily undermine and ultimately destroy the liberty of any people." The Editor of the *New York Observer*, who was on

the platform, in his sketch of the occasion, wrote: "We do not recollect ever attending a better meeting. The assembly was almost exclusively German: well-dressed, good-looking, respectable men and women; men who are able to serve the State as good citizens, and whose presence is a blessing, not a curse, to the community."

The Committee deemed this demonstration so important as to warrant the publication of its proceedings in pamphlet form for popular circulation in this country and in Germany. The principal speeches of the occasion were kindly written out in full by their authors, at the Committee's request, and a Document (No. 9) of great practical value has thus been prepared in the German language, of which six thousand copies have been printed and mostly circulated. Of these, with the previous Document (No. 8), seven hundred copies have been sent to a friend at Hamburg, there to be posted to the leading scholars and men of influence in the Fatherland. For the sake of reaching the German population in other parts of this country with this powerful plea for the Sabbath, the American Tract Society have approved it for circulation by their colporters, and an edition of four thousand has already been printed by that society for this purpose. It is hoped that the friends of the Sabbath in other cities will adopt measures for placing this document in the hands of their German fellow-citizens.

The influence of the meeting thus sketched is believed to have been wide-spread and most happy. It demonstrated to the German community itself the existence of a powerful element, composed of all Christian denominations, intelligently opposed to the abuses of the Sabbath on the part of many of their countrymen. It presented a new and encouraging aspect of the German population before the American Christian community, and tended to draw closer the bonds of brotherhood between the pastors and people of the mingled Teutonic and Saxon races among us. It furnished occasion and material for discussion on the part of the German Press and Pulpit—and the occasion has not been misimproved. It gave the daily German papers to understand that their constituency were not all of the Anti-Sunday stripe, and that German public sentiment was not altogether in sympathy with their Anti-American and Anti-Christian diatribes. It blighted the schemes of intriguing politicians, some of whom were calculating the chances of gaining the German vote by pandering to German vices;—for it indicated that possibly as much might be lost as won by dragging into the political arena a vital question of morals and religion, of common concern to men of all parties. And it provided the means of disabusing the minds of Christian scholars in Germany as to the supposed demoralization of emigrants to America: possibly, under the divine blessing, it may result in awakening good men in Germany itself to the necessity of reviving the Sabbath question there.



## German Theatres, "Sacred Concerts," and Beer-Gardens.

In the issue made with the Sunday Liquor Traffic, some of the iniquities of the Sunday Beer-Garden system were exposed, and it was hoped that the suppression of the principal evil would involve that of its accessory and supplemental wrong. It was found necessary, however, to enter on a new enterprise for this purpose; and the Committee's Document No. 11 presents to the public the facts and views on which the movement specially occupying their attention at the present time is based.

It may seem incredible to the mass of American readers that scores of Theatres, "Sacred Concert"-Halls, Drinking and Dancing Saloons, and Gambling houses—often combined under the same roof—should be publicly *advertised* in Sunday morning papers, and their performances held on the morning, afternoon, and evening of the Lord's Day—commonly in the evening—every Sunday in the year, under the eye of the Police, and in the midst of a civilized, church-going, and Sabbath-keeping population! Yet, all this is startlingly true. Nor does it abate aught from the evil or the danger that it is concealed from the public gaze under a Teutonic guise. The 20,000 or 30,000 frequenters of these Sunday temples of Bacchus, Terpsichore, and Venus, though they mostly employ a foreign tongue, form an integral part of our population, and contribute their quota of influence to our municipal character and moral standing: perhaps more than their quota to demoralize and degrade our political institutions; while they help to swell the ranks of our Pauper Army, to crowd our Prisons, and to distend the annual Tax levy. The argument for the suppression of this base system of Sunday profanation would seem to address itself to every element of self-respect, self-preservation, and true patriotism; as well as to the higher principles of benevolence, morality and religion. It may be condensed thus:

1. A quiet Sabbath, free from noisy interruption and from demoralizing temptations, is a prescriptive, inalienable *right* of every American citizen: the system of German Sunday Beer-gardens invades this right: it should be abated.

2. Our free institutions are based on the theory of popular morality and virtue: this system tends to materialize, deprave and imbrute the people: it should be suppressed.

3. All that our immigrant population can claim of us is the measure of liberty consistent with the perpetuity and healthful working of our institutions; the measure meted out to ourselves: but by immemorial custom and law, we have denied ourselves such indulgences as are involved in this system of Sunday revelries: we cannot grant them to others without a sacrifice of principle inconsistent with duty or safety.

4. Even if the system worked no vital ill to the population supporting it, its profitableness, and its varied adaptations to vulgar and debasing appetites, will tempt American panderers to adopt it, and

native-born rowdyism to patronize it: so that a foreign vice, or complication of vices, will be added to the many forms of domestic demoralization. Already there are numerous establishments of a similar character flaunting their sinful attractions in our most frequented thoroughfares—several on the first floors of Broadway itself—with all the concomitants of music, dancing, singing, acting, and drinking—and the super-added fascination of women of the town by dozens as attendants and waiters. Hundreds of apprentices, country youth, and debauchees of riper years, throng these places every Sunday night. Nay, their proprietors do not scruple to *advertise* among their principal attractions—"The most charming Lady Vocalists and Dancers, introducing fifty distinct acts, by forty performers;" and "boasting the prettiest waiter girls, handsomest young ladies, the most attentive, polite, and prepossessing of any in the city. *Sunday Evening*—open at 7—close at 12."

It becomes then a question of *self-preservation*. As such we meet it. Every employer has an interest in it. Every parent is concerned in its settlement. Every citizen, if not indifferent to the influences that are coming in to mould our character and destiny as a people, must see that longer neglect of an insidious and seductive system of unmixed evil may leave that system, with all its sensuality and its corruption, to become quietly *naturalized* and domesticated on our soil. And surely, every Christian—with his eye on the spiritual and eternal bearings of this skillful device of Satan to counteract the benign influences of the Sabbath and the sanctuary, and to draw away from elevating, saving agencies the very classes most needing instruction and restraint—would be false to every conviction of duty, and every impulse of benevolence, did he not resist by all legitimate means these soul-destroying tendencies, whether affecting our own population or that of foreign birth.

But the Committee would refer the reader to the Document (No. 11) on "Sunday Theatres, 'Sacred Concerts,' and Beer-Gardens" itself for their views at length respecting the evil under consideration. The further measures proposed for the consummation of this Reform will be taken deliberately, and with the Divine favor and the manly coöperation of the friends of the Sabbath, it is believed that they will be successful.

## The Documents of the Committee.

The more important of the Documents issued during the past year have been incidentally alluded to in the previous pages. They are designed to be calm, clear, candid expositions of the several subjects under discussion—avoiding all exaggeration or appeals to prejudice or passion—and aiming to lay foundations in popular conviction and Christian principle for the several Reforms attempted. They are intended to influence clergymen, editors, public officers, and reflecting men in every sphere of influence; and to furnish materials of fact and argument for moulding a right public sentiment on a question of no trifling moment. Their reception by the Press and the public has



afforded gratification and encouragement to the Committee. In all the discussions to which they have given rise, it is a pleasing fact that no statement has been called in question and no position refuted. The opposition has been directed against issues the Committee have not made, and against theories the Committee have not advanced. Indeed, there has been no alternative, thus far, for right-minded men, but the ground of open infidelity and immorality, or the support of measures demonstrably needful for the public peace and the conservation of public morals.

The Committee have considered it a wise economy to extend the circulation of these Documents among our citizens, and to some extent among men of influence in other parts of the land. Some thousands of each have been placed in the hands of individuals at their residences, as soon as issued, and have been forwarded to the Press in all parts of the country. The Police and Fire Departments have been supplied with important documents, as occasion required. The Legislatures of New York and Pennsylvania have been furnished with copies for the members of each. Orders from the country for the Committee's publications, both in German and English, are increasing. Three thousand copies of the series have been ordered from Cincinnati, and 500 copies of No. 9 (German) from Baltimore. The whole number printed during the year has been 43,575, including 10,000 in the German language; and the circulation has been somewhat greater, including an edition of "Railroads and the Sabbath," (No. 2,) previously printed.

### Coöperation of the Periodical Press.

The Committee gratefully acknowledge their indebtedness, and that of the christian community, to the Daily and Weekly Newspaper Press of this city, for the unwavering support it has given to the various measures undertaken in behalf of the better observance of the Sabbath. Rising above the atmosphere of party, sect, and self, nearly all the respectable journals have contributed their influence to form and foster a just public sentiment as to the value of the Christian Sabbath, and the danger to all the great interests of the individual and of society of perverting its objects so as to make it a day of noise, parade, or dissipation. Some of the Editorial utterances in secular journals have been of so high an order of excellence in sentiment and ability as to have excited general remark. And the whole discussion on the side of the Sabbath has been so courteous and discriminating—notwithstanding many provocations to embittered controversy—as to disarm prejudice, and confound opposition. It is not the least of the occasions of gratitude that the Committee have been so guided from above in their labors as to have commended their measures to the confidence and support of those who wield the most powerful moral agency, for good or ill, known to the world.

For important reasons, the current newspaper articles and items bearing on the Sabbath question have been preserved and classified

in the office of the Committee. It appears that the aggregate circulation of *copies* of newspapers, Secular and Religious, containing articles friendly to the Sabbath or bearing on the discussion—taking the known or estimated circulation of each journal as the basis of the calculation, has amounted during the year 1859 to *more than twenty-four millions* (24,098,000)—exceeding the amount of the previous year by about nine million copies. And so far as the Committee have observed, there is scarce a line of this matter that they or the Editors

—“dying need wish to blot.”

The more permanent Periodical Literature of the country is interesting itself increasingly in the discussion of the Sabbath Question. The Biblical Repository and Princeton Review for October contained an elaborate and exhaustive article on “Sunday Laws,” from the pen of the Rev. Dr. Hodge, which has been republished for wide circulation in this country and in England; and several of our Magazines have treated the subject with ability. An article in “The Examiner,” understood to be from the gifted pen of the Rev. W. R. Williams, D. D., on the Civil Relations of the Sabbath, and will reward a careful perusal. An edition of 2,000 has been published by the Committee as No. 1 of “*Sabbath Leaflets*,” 4 pp., 8vo.

## Opposition of the Sunday Press.

We regret the necessity of alluding to the course pursued by a portion of the Sunday Press, in such marked contrast with that of the journals just noticed. Making all allowance for the real or imaginary interference with their profits by the suppression of the news-crying nuisance; the partial closing of the Dram-shops; and the growing conviction in the public mind that some other literature is more suitable for the Lord's day than that from Sabbath-hating sources: still it would seem that self-respect and ordinary prudence might have restrained many of the false, sophistical, and even libellous utterances with which *Daily* and *Weekly* issues have literally *groaned*. If it was the purpose of these journals to frighten the Committee from their course of public duty, they misapprehended its composition. If the object was to overawe our Police authorities, it was attempted at an unfortunate juncture. If it was the design to bewilder the public by the multiplication of false issues, or to draw the Committee away from a carefully chosen position into general and fruitless controversy, it was thwarted by the distinctness of the issues before the public and the steadiness with which they have been adhered to. And if political and personal ends had something to do with the atheistic and futile measures at the Volks-Garden meeting, and with the editorial gasconade preceding and following that memorable movement—which we would not assert—their utter failure may be taken as a popular verdict against employing infidelity and immorality and selfishness as political hobbies.

The Committee have deemed it inconsistent with self-respect to notice any of the hundreds of abusive newspaper articles that have made their appearance; and they are grateful to the decent press for suffering them to pass without rejoinder. Such articles do more harm to their authors and to the bad cause they advocate than to those sacred interests against which they are directed. There are only two points in them all to which a word of reply seems called for:

The first point relates to the *constitutionality of our Sunday Laws*.

To the hundreds of diatribes on this subject our only reply is—that their readers have in no instance been truly informed what those laws are, nor what the Constitution is. A fair statement of either or of both would have exploded every argument yet presented. Thus: the only clause of the Constitution quoted in justification of Dram-selling and other immoralities on Sunday has been the following: “The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind;” and there the sophists have stopped, while the Constitution proceeds:

“*But the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness (excesses of liberty) or justify practices inconsistent with the peace and safety of this State.*” And that is the very thing these apologists for lawlessness and crime and pauper-breeding have been doing in this whole discussion.

### *Morality of the Sabbath.*

The second point relates to the *morality of the Sabbath*. It has been asserted for the hundredth time that the strict observance of the Sabbath “has been *most unfavorable to morality*, and has driven thousands into infidelity and irreligion, and into *every vice and crime.*” “Experience has proved that Sabbatarian despotism so far from preventing vice and crime, has the contrary tendency,” it is said, and “England, Scotland and the United States” are cited in illustration of “the immense moral as well as physical evils” flowing from the sacred observance of the Lord’s Day: while France, Germany and Italy are referred to as showing the beneficent moral influence of the no-Sunday or the holiday-Sunday principle! The bare statement of the proposition is a sufficient refutation to a mind retaining some reverence for the divine administration, and ordinarily informed as to the moral condition of the world. We think a few statements will make the matter plain.

1. *The Statistics of Crime demonstrate the intimate connection between Sabbath desecration, intemperance, and vice.* Thus, it appears from the Report of the Metropolitan Police Commissioners that of the 61,445 arrests in 1858, only 11,520, including “colored,” were natives of the United States—or about 17 per cent. of the whole. But the foreign-born population does not exceed about one-third of the aggregate as given by the census of ’55. If, however, one third of our population, and that the Sabbath-breaking third,



furnish 83 per cent. of our criminals, and a larger proportion of our paupers, while the native, Sabbath-keeping two thirds furnish but 17 per cent. of the whole—and that from its churchless, Sabbathless part—how can the inference be avoided that crime, pauperism and Sabbath desecration are inseparably associated?

The statistics of other cities and countries compel the same conclusion. The British House of Commons summoned before a Committee a great number of officers of Prisons, Criminal Justices, and Chaplains, whose testimony was substantially concurrent with that of one twenty-eight years connected with prisons, and who had had the care of more than 100,000 prisoners, to the effect: "that in nineteen cases out of twenty, they are persons who have not only neglected the Sabbath, but all other ordinances of religion;" and adding his "conviction that Sabbath-breaking is not only a great national evil, but a fruitful source of immorality among all classes, and preëminently of profligacy and crime among the lower orders." He further states: "I do not recollect a single case of capital offence where the party has not been a Sabbath-breaker; and in many cases they have assured me that Sabbath-breaking was the first step in the course of crime."

But 2. *Successful efforts for the proper observance of the Sabbath invariably diminish crime.* The result of the "Forbes McKenzie Act" in Scotland is in point here. In all parts of Scotland, the moral condition of the people has improved in the ratio of the fidelity with which this law for suppressing Sunday sales of liquors has been enforced: the amount of ardent spirits consumed having been reduced nearly one fifth (or \$25,050,560) in four years—"Sabbath drinking having been annulled, and the drinking on week-days having also been largely diminished."

Even more marked results are under our eyes in this city. The statistics in the early part of this document show that, in the lax state of Sabbath observance which allowed the unrestricted sale of liquors on that day, drunkenness and crime were so rampant as to swell the immense average of arrests on all days to the extent of twenty-five per cent. on the Lord's Day above secular days, and that for a period of eighteen months; but that when a better sentiment demanded the enforcement of the Sunday Liquor Law, the average of arrests on the secular days has exceeded by about sixty per cent. that for the Sundays, during a period of six months—with a steady declining ratio of arrests on both sacred and secular days.—[See statistics on previous page, which show a total falling off of more than seven thousand arrests during the last as compared with the preceding quarter.]

Now, a book written thousands of years ago, may be misinterpreted and its institutions despised; the laws of God and man may be caricatured and violated; the principles of common morality may be ignored: but one would think that official statistical records of our own day, in our own city, might be entitled to some weight with a press claiming the patronage of a decent, Christian community.

But again, 3. *The statistics of births* show that the degree of re-

spect for the Christian Sabbath is the measure of social purity, and that Sabbath-breaking and licentiousness are intimately associated. Thus it appears from the official return of the Registrar-General of Scotland, that while the proportion of illegitimate births in *London* [the capital of one of the countries cited to show that Sabbath observance "has been most unfavorable to morality, and has drawn thousands into every vice and crime!"] is *four* (4) per cent., it is *thirty-two* (32) in *Milan*; *thirty-three* (33) in *Paris*; *thirty-five* (35) in *Brussels*; *forty-eight* (48) in *Munich*; and *fifty-one* (51) in *Vienna*! "These figures are astounding," says the Review we quote. "They seem almost invented for a purpose. And yet they are *official and governmental* returns, as certain and authoritative as such records can be."

Thus assured to us, they deserve profound study in connection with the palpable truth that, in spite of recent efforts to convert a London Sunday into a godless holiday, *the percentage of proven contempt of the Seventh Commandment in the several capitals of Europe named, is in appalling coincidence with the ratio of the open disregard of the Fourth Commandment of the Decalogue.* In this light, these terrific numerals glare out upon the world as the commentary of fact and of history on the Eternal Law of God; and they would seem to echo in thunder-tones—from the Old World to the New—from kingdoms thus debased in their social morality, because godless in their religious faith—to a Republic still clinging, despite all alien influences, to the sanctities of Home and the Home-Day: "REMEMBER THE SABBATH-DAY TO KEEP IT HOLY."

## Delegation to Western Cities.

THE discussions growing out of the Committee's enterprises, and the success of their plans, created some influence in stimulating action in other parts of the land, and especially in western cities. It was deemed expedient that a Delegation should visit those cities in the early autumn, with the view of learning the state of existing facts, communicating the results of experience in this city, contributing to unity of views and efforts in a common cause, and awakening to action where it was thought proper. After conferring with friends of the Sabbath from various parts of the country then found at *Saratoga*, the Delegation proceeded to *Buffalo*—where they were happy to learn that an efficient Mayor had mostly subdued the grosser forms of Sabbath-breaking; thence to *Detroit*, where everything seemed ready to their hand in an awakened interest, and where a Sabbath Committee was formed at once—as there was at *Toledo* on the evening of the same day [and where an active Mayor has anticipated the action of the committee;] thence to *Chicago*, where the differences growing out of a previous movement were speedily adjusted, and an able committee took the matter in hand with a view to quiet and patient effort: thence to *St. Louis*, where a Committee was already in

existence, and a signal triumph had already been achieved (Aug. 1,) in a majority of 2,000 against Sunday dram-shops on a popular vote, and where important measures were in progress for perpetuating the success of the friends of morality; thence to *Cincinnati*, where a vigorous Committee was formed at a timely juncture—for a German Committee was appointed on the same evening to agitate for the repeal of all Sunday laws, and to break down all Sabbath restraints, though neither previously knew of the movements of the other [a competent executive officer has recently been appointed by the Cincinnati committee]; and thence to *Pittsburgh*, at the very hour of spontaneous action of citizens to arrest some local invasions of the Lord's Day. In all the cities named, except Buffalo, the Delegation had the opportunity of addressing select meetings of the citizens, and of conferring at length as to the best methods of promoting Sabbath observance. In most places it was found that the same forms of iniquity the Committee have contended with here abound there—sometimes imported from New York and exaggerated at the West. Everywhere, nearly, the the beer-garden system had taken root, and its demoralizing influence had become a just occasion of disgust and alarm.

Early in the year a Sabbath Committee was formed at *Baltimore*, Md., with whom this committee has had personal and written correspondence. A free supply of documents has been made to the various committees, and such mutual coöperation pledged as may be hoped to advance the great object contemplated by all.

In *Philadelphia* the Sunday-car question was precipitated on the friends of the Sabbath, by the attempts of various local railways to abandon the policy of Sabbath intermission in the running of their cars; and much excitement and litigation grew out of the effort of public officers to resist the innovation. The courts sustained the action of the municipal authorities. An agitation was begun for the repeal of the Sunday statutes of Pennsylvania, with what success remains to be seen. In anticipation of the Legislative discussion, an officer of the Senate has undertaken to place copies of suitable documents from the Committee's series in the hands of members of the Senate and House.

## The Sabbath Reform in Europe.

*Great Britain.*—The two events most nearly affecting the Sabbath have been the investigation of the Royal Commission into the operation of the "Forbes Mackenzie Act" in Scotland, and the extension of the Revival in the United Kingdom. The result of the inquiries in Edinburgh and Glasgow, as reported in the Scottish journals, have been "eminently favorable," as appears by the fact that, among other things, "the consumption of ardent spirits has decreased \$25,050,560 in four years, or nearly a fifth part of the whole previous consumption. Thus, not only has the Sabbath-drinking been annulled, but the drinking on week-days has also been largely diminished." A recent procla-



mation has been issued by the Town Council of Edinburgh, warning those who persisted in illegal Sunday trading—"488 shops having been reported as carrying on traffic in the city and suburbs"—that the laws would be strictly enforced.

The statements of the delegation to this country concur with the printed reports of the remarkable work of grace in *Ireland*, that one of its most palpable fruits has been the better observance of the Lord's Day, and the decrease in drunkenness and immoralities of every kind. Similar results are noticed in *Wales*, and wherever the converting power of the Holy Spirit has been displayed. So that, as in this country, and in all countries and all ages, a revived and spiritual Christianity and a sacred regard for the Day of Religion are indissolubly associated in the experience of the church, as they are in the Book of God.

*A Royal Example.*—A pleasing incident is recorded of Prince Alfred, the second prince of England, connected with his late visit at Athens, Greece. "It may allay any fears that have been entertained," says the correspondent of the *N. Y. Times*, "lest the young Prince should prove to have been injured by his tour through Europe, and spoiled by the adulation he has received everywhere, and not least of all in the 'Eternal City.' The celebration of the Olympic Games (revived in December last, for the first time since the days of their suppression through the influence of Christianity,) happened to be under way at the very moment when the Prince reached Athens. Hearing of his expected arrival, the Committee of management deferred the horse-race in the hippodrome—one of the most important parts of the festive occasion—from Monday until the succeeding *Sunday*, so that he might grace it with his presence. "But the son of the Queen of England had received a different education from the gentlemen of the Committee, and answered positively and emphatically, that he could not be present at the race on the holy day of the Lord; and the Committee postponed it anew until the next Tuesday, when it took place."

*France.*—It is a somewhat curious fact that the only newspaper in the world specifically devoted to the promotion of Sabbath observance—the *Observateur du Dimanche*—is published in Paris, and is the organ of an Association numbering some 4,000 members in that city. "New associations," says the *Observateur*, "some of them embracing entire dioceses, have of late requested to join us; the major part of those uniting with us during the past two years have not confined themselves to the simple observance of Sunday as a day of rest, but have endeavored to keep it holy. The number of shops which close on Sunday has more than trebled during the last two years. Everything that leads people's hearts and minds to God, will more and more secure the observance of the Sabbath; and on the day when all Frenchmen shall have become fervent Catholics, the *Observateur* will have completed its task."

*Switzerland.*—Increased interest has been awakened in Sabbath observance in various cantons. A private letter from the Rev. Dr.

Prentiss, late of this city, written at Vevey, Dec. 1, contains the following paragraph:

"I have just returned from a three weeks' excursion to Germany. On my way back, I spent Sunday at *Neuchatel* in order to make the acquaintance of the Rev. F. Godet, to whom Profs. Guyot and Tholuck had given me letters. Mr. G. is one of the most distinguished pastors in French Switzerland; he is an old Berlin friend of Prof. —, and now a principal tutor to the present crown prince of Prussia. I called upon him on Saturday evening, and found him full of a meeting for the *better observance of the Christian Sabbath*, which was to be held the next day at the close of the afternoon service. He informed me that about a year ago an Association had been formed for the sanctification of the Lord's day; and that already it had borne most excellent fruits. He was eager to get information on the subject, and specially delighted to hear of the meeting of Germans at the Cooper Institute, of which I chanced to have an account with me. I attended the meeting on Sunday afternoon. In spite of inclement weather, the chapel in which it was held was crowded to overflowing; the exercises were highly impressive, and the audience appeared to listen with serious and profound interest. In the course of an animated address, Mr. Godet alluded with much effect to the great meeting in N. Y., and to the admirable remarks of Prof. Schaff, himself a son of Switzerland. I know you will be glad to learn of this important demonstration, and also to receive the constitution of the Association which I enclose."

*Germany.*—There are many indications of a revival of the Sabbath question—the "Church-Diet," "Inner-Mission," and other bodies having taken it up in various forms, and some of the Governments having found it necessary to restrain Sunday excesses by more stringent laws. The "Inner-Mission," of the Rhine Provinces has offered a premium for a treatise on the Lord's Day in its relation to the community, the family, and the Church.

A letter from the REV. DR. CRAIG, of Hamburg, Germany, Feb. 7, '60, acknowledging the arrival of 700 copies of German Sabbath Documents, (Nos. 7 and 9,) sent to his care for distribution among the Editors, Professors, and other leading minds of Germany, thus alludes to the Sabbath question there and here:

"I received a few days ago a copy of 'Sunday Theatres, Sacred Concerts,' &c., (No. 11,) and had it immediately laid before a committee which has been formed in this city in connection with the 'Inner Missions' for promoting a better observance of the Lord's day. I was requested when an opportunity occurred to return thanks and to express the interest which Christian friends have taken in your exertions in behalf of the Germans who have left our shores to seek a home with you. Good men in Germany are longing to see the dawn of better days in this respect, and mourn over the slow progress that is being made. We rejoice, however, in beholding the energy and success with which friends in America, aided by their Constitution and the freedom of their Institutions, are laboring to bring out the great truth that the Son of man is Lord of the Sabbath. May the God of peace and holiness acknowledge your labors, and own this work as a cup of cold water given in His name to many a thirsty soul that is longing for the peace and rest of the Sabbath."

Among other Newspapers in Germany, the *Kirchen-Zeitung* of Erlangen, Bavaria, contains a handsome notice of the German meeting at Cooper Institute, from which we extract a few lines:

"As the Americans judge their German fellow-citizens by the tone of the newspapers, of which the Germans publish an enormous number, and which almost unanimously oppose the Sabbath Laws with a blind rage, it was proper to show the Americans that there are other Germans besides the radical newspaper Editors. Pastor Guldin, a venerable man who for more than one reason deserves the good-will of the Germans, made an address in which he did justice to the Germans. Prof. Dr. Schaff delivered a discourse distinguished for its sound depth, in which, in a practical manner rarely found in German Professors, he argued the incalculable influence of the Sabbath on all classes of society," etc.

*Sweden.*—A letter from a distinguished clergyman in Sweden, informing of the signs of increased religious toleration and progress in that country, writes: "The question of Sabbath observance is now fairly arresting the attention of Christians. Baron Posse has, in a vigorous and earnest speech, laid a motion on the subject before the House of Lords."

## Conclusion.

The Committee submit this record of their labors for the year to a community whose highest interests they have aimed to subserve, with the hope that it may contribute to awaken a juster conviction of the value of the Sabbath, and of the feasibility of rescuing it from the shameless neglect and profanation into which it had fallen. Some important hints may surely be gathered even from their brief experience.

The wisdom of making *simple, clearly defined issues*, and adhering to them to the last, would seem to be vindicated. There have been plentiful endeavors to divert the Committee from the specific measures they have deemed it expedient to initiate; but they have not seen fit to recognize these unfriendly devices, and they have failed of their object.

Then, *the quiet method of Christian Reform* has proved the most effective. If any conspicuity has been given to the Committee, it has been unsought and undesired, and is due mainly to the denunciations with which they have been visited. They have attempted no measures of popular agitation; have held no "mass-meetings;" have asked no legislation; have avoided the literature of epithets; have shunned personalities; have eschewed controversy;—in a word, they have aimed to commend their *object* to every man's conscience in the sight of God, and to attain it by means consistent with christian self-respect and with the recognized principles of manly christian action.



The Committee, with a full knowledge of the imperfection of their work, are not unwilling to submit the whole question at issue between the friends and the enemies of the Sabbath, on the tone and objects of the parties respectively concerned in rescuing or overthrowing a vital interest. And they refer to a future Scene the development of those *unobserved* agencies whose *results* alone concern the public welfare. While they presume not to suggest to others their policy in effecting necessary reforms, they would avow their confidence in calm and quiet methods:

For "every power that fashions and upholds  
Works silently—all things whose life is sure  
Their life is calm: silent the light that moulds  
And colors all things; and without debate  
The stars, which are forever to endure,  
Assume their thrones and their unquestionable state.

The policy thus indicated—narrow issues and quiet methods—has *unmasked the real character of the opposition to the Sabbath movement*. Had the Committee concerned themselves with questions of casuistry, or attempted reforms of doubtful expediency, in the style of invective and the spirit of fanaticism, it would have been easy to cover a fatal opposition under the cry of "civil and religious liberty" and a pretended defence of "popular rights." But with no "rights" assailed more sacred than those of the Sunday newsboy to disturb the public peace; or of the Sunday Dram-seller and Lager-Beer dealer to drug and demoralize our population; this clamor became ridiculous: and no other defence was possible than that of open hostility to the Sabbath, and to the revealed religion it conserves. The proceedings of the Volks-Garden meeting, and most of the articles in the Sunday papers, German and English, on this subject, would disgrace the pen of Tom Paine: indeed, the only avowed organ of infidelity in this country, has taken pains to express sentiments on the Sabbath and our Sunday laws vastly more conservative and truthful than those propagated *daily*, month after month, in this city. We do not regret this disclosure. An enemy in ambush is doubly formidable. Revealed and outspoken, he is powerless as against that mighty current of patriotism, principle, and piety which can be made to set with irresistible force against selfish, lawless, demoralizing elements banded together to corrupt society and overthrow its moral safeguards.

The belief is cherished that some advance has been made in this movement, in *combining and bringing into manly action the dor-*

*mant moral power of the cultivated and Christian classes of society.* The measure of recuperation, in the direction of the Committee's labors, is mainly due, under God, to that prompt support accorded by citizens whose position in social and business circles entitles them to influence in all great questions affecting the public welfare. And if the future of our municipal history is to be redeemed from the scandals and perils of the past, in this as in other interests, it will be because the men who have most at stake in the weal or woe of this great community, and are entrusted of God with the capacity and the means of giving a right direction to its destiny, come forth on fitting occasions to confront the hosts of iniquity with determined courage and self-sacrificing zeal. We have made the bitter experiment of a Sabbathless, godless, dram-shop rule—of the “sin that is a reproach to any people:” is it not time that we should attempt to restore the supremacy of law and morality,—of the “righteousness that exalteth a nation?”

The events of the year have demonstrated the *intimate relation of this city to the country*, in moral no less than in commercial aspects. As the various sources of corruption that are rife here are copied elsewhere, so the enterprises successfully inaugurated here to combat vice and iniquity prompt to action in other great communities. And the Committee derive new incentives to exertion from the fact that a restored Sabbath here may become the signal and the encouragement for universal effort throughout the land to check the tendencies toward degeneracy in Sabbath observance. The hopeful movements in sister cities, previously noticed, may indicate the dawn of an *American Sabbath enterprise*.

But we refrain from extending the deductions which every intelligent mind will be apt to draw from the facts of this pamphlet. We have but entered on the threshold of the Sabbath movement, and it may be safer and wiser to merely record the facts of Providence respecting it, than to indulge in generalizations which a larger experience may prove to be delusive. Enough has indeed been done to demonstrate that something can be done, and to furnish some clue to the way of doing it. To that unaccomplished work the Committee address themselves with hope. Their future plans and efforts will take shape and form as the Providence and Spirit of God, may indicate. Their trust is in God, and in the principled coöperation of those who value the Day of God. Their only interest in the cause of the Sabbath, is that common to every Christian citizen. Their labors for it are only effective as Christian citizens second and sustain them, and as the Lord of the Sabbath owns and prospers them.

Thus supported and blessed, the Committee indulge the hope that the enterprise entrusted to their direction will become an humble instrument of good to our city, our country, and the world.

NORMAN WHITE, *Chairman.*

HENRY J. BAKER,  
E. L. BEADLE, M. D.,  
NATHAN BISHOP,  
WILLIAM A. BOOTH,  
ROBERT CARTER,  
WARREN CARTER,  
THOMAS C. DOREMUS,  
E. L. FANCHER,  
FRED. G. FOSTER,  
DAVID HOADLEY,

HORACE HOLDEN,  
JNO. E. PARSONS,  
GUSTAV SCHWAB,  
WM. A. SMITH,  
WILLIAM TRUSLOW,  
W. F. VAN WAGENEN,  
WILLIAM WALKER,  
F. S. WINSTON.  
O. E. WOOD,

*Sabbath Committee.*

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J. M. MORRISON, (Cashier of Manhattan Bank,) *Treasurer.*

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SABBATH COMMITTEE'S OFFICE, 21 BIBLE HOUSE, NEW YORK.



# GREAT PUBLIC MEETING.

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## Proceedings and Addresses.

THE friends of the Sabbath assembled in great numbers on the invitation of the Sabbath Committee, at Cooper Institute, on the evening of Feb. 26. The large hall was full—at least 2000 persons being present, an unusually large proportion of whom were men of age, position, and influence. After a fervent prayer by the Rev. Dr. DE WITT, senior pastor of the Collegiate Reformed Dutch Church, and the singing of an appropriate hymn,

MR. NORMAN WHITE, who presided, stated the object of the meeting, gratefully recognizing the Divine blessing on the Sabbath movement, and briefly characterizing the work done, and in progress. The Committee knew something of the magnitude of their enterprise at the outset; but it had expanded beyond their anticipation, and beyond the apprehension of the general public. When the first meeting was held, it was stated by one of the speakers that in addition to the other invasions of the Sabbath, there was a theatre in full operation every Sunday evening. The audience was so much surprised at the statement that the speaker was asked whether such was really the case. Now they would hear that there is in the city, at this hour, and on every Sunday evening, not only one, but a score of theatres in full operation. It was

necessary they should hear these things, that the Christian public might know what they had to do. One of the objects for which the Committee had labored, was to convince the public that they had a deeper aim than the mere enforcement of laws. They had striven to make the public understand that there was reason, philanthropy, and benevolence in the Sabbath reform. In that work they had met with many obstacles and much vituperation. But those who had used vituperation had not been answered. The Committee believed it to be the duty of good citizens to consider the causes of the alarming amount of pauperism and crime. It is clearly better to remove temptation and to *prevent* crime than to erect institutions on our "Islands" and to fill them with the fallen; as it is better to erect light-houses, alarm-bells, and beacons on a dangerous coast, than to line the shore with wreckers. They had worked at the wrong end too long. If they had done their duty correctly before, they had not seen such a condition of things now. However, with the knowledge now possessed, the work could be prosecuted with good promise of success, and every citizen was responsible for it. While communities were not immortal, individual members of them were, and their responsibility, under

God, was measured by their capacity and opportunity. He was glad to be able to say that there was encouragement to go on in the work. We hear the voice of Providence, saying, "Be of good courage. Go forward."

*Address of MR. SECRETARY COOK.*

The Secretary of the Committee gave the history and results of one of the enterprises of the past year,—that for the suppression of the Sunday Liquor Traffic. He first sketched the difficulties and obstacles encountered in dealing with nearly 8000 unlicensed dram-sellers, more than 5000 of whom prosecuted their business on the Lord's day, with multiplied accessories of the most demoralizing character and of the most formidable extent. Their investigations had demonstrated an intimate connection between these sources of Sunday dissipation and the abounding crime and pauperism of the city. But all efforts to check the evil had been powerless. The police authorities had lodged 26,000 complaints for the violation of the Sunday Liquor Laws with the District Attorney; but as no case had been prosecuted to conviction, the Police Commissioners had just then stated in their Report to the Legislature that without "severer penalties and summary proceedings, the onerous duty of reporting Sabbath desecrations will be useless." The Excise Commissioners were also defied, and only 72 licenses had been applied for and granted—less than one per cent. of the dealers! The criminal judiciary, to say nothing of other municipal officers, was largely the creature of the liquor interest; and, worse than all, public sentiment had been corrupted, drugged, paralysed, so that a feeling of despair had fallen on the community. "Temperance" men, failing to secure all they wanted of legislative action, had abandoned the existing laws: hope had died out on all hands.

Such were the circumstances in which the Committee undertook this effort. Their first work was to prepare a Document—"The Sunday Liquor Traffic"—exposing the extent and bearings—financial, sanitary, moral and religious—of this gigantic evil. The appeal was made to the understanding and conscience, rather than to the prejudices and passions of the community; and it met with an almost universal response. The respectable Press of the city accepted and discussed the questions presented with great ability and thoroughness. Journals divided on most other questions were unanimous on this topic; and that unbroken front, backed by a united public, taught the Sunday Press and the Sunday Dealers that they were confronted by a new and overwhelming power. The Committee and the public owed a profound debt of gratitude to the respectable Press for its service in this behalf. At the proper juncture, public sentiment was concentrated in a "*Memorial of Citizens*" to the Police Commissioners, invoking their intervention and positive action, which soon received some 600 influential signatures. A "counter-memorial," with a list of signers as limping as its logic, (*three-fourths* being non-residents or not to be found in the Directory!) was also presented. The action of the Police Commissioners was worthy of them and of the city—pledging "the whole power of the police force" for the "prevention of public exhibitions on Sundays, and trafficking in liquors and other like things." Then came the trial of some of the 26,000 complaints in the District Attorney's hands, before an honest judge and jury, with honest verdicts in twelve suits. These were all appealed—but till this day without argument or decision. Why? Why, for years, has it been impossible to secure the ends of law and justice in this city when liquor-selling was concerned in the issue? May it not be

due to the influence of a *secret organization*, numbering 6,000 members, mostly foreigners, with ample funds, boasting its political power, and perhaps employing its resources "for the purpose of influencing courts and public officers," as well as in "dictating to political parties who they shall have for candidates?" It may be to this organization the Excise Commissioners allude when they speak of the "obstinate litigation" they have encountered in the trial of the thousands of suits in their hands. Add to this the combined power of the Sunday Press, which had done all that could be done, by the multiplication of false issues and by abuse of the Sabbath Committee, the Superintendent of Police, and the Police Commissioners, to shield an iniquitous business, and it would be seen that it had been no trifling conflict. Then, as the conflict thickened, a rally of opponents was made in the Volks-Garden, where the opposition of the Liquor, Lager and Sunday newspaper interests culminated in a meeting so boldly infidel, atheistic, and demoralizing in its composition and action, as to destroy itself. The greatest reliance had been placed on emigrant Germans as the basis of an agitation for the repeal of our Sunday laws, and, if need be, the organization of a no-Sunday party. But the respectable Germans became indignant that the German name should be made responsible for affinity with the immoralities of Lager-beer-dom and the Volks-Garden meeting; and they assembled to the number of 1,500 in this place to testify their regard for the Sabbath and the laws which guard its sanctity. Their proceedings, published in a document of the Committee, have exerted a wide and important influence in this country and in Germany, and the respectable and Christian Germans are in a position of more positive friendliness to the Sabbath than ever before.

Before entering on a statement of the

results of the partial suppression of Sunday tipping, Mr. Cook read an extract from one of the Sunday papers, which claimed a higher morality for Sabbath-breaking European Capitals than for Sabbath-keeping communities, and arguing that "a like cause here is working like effects; so that if Sabbatarians only succeed in their mission," (a decent observance of the Sabbath,) "New York will be more degraded by the intoxication of its inhabitants than even Glasgow." To which Mr. C. replied: that whatever degradation there might be in Glasgow, and other "Sabbatarian" cities, was notoriously among the *Sabbath-breaking* element of the population—as appeared from the fact that the "Forbes Mackenzie Act" for closing Sunday liquor-shops had checked a large part of the crime of Scotland, and had diminished the use of intoxicating liquors by more than \$6,000,000 a year during the past four years. But who committed crime in New York? Let the statistics of the Police answer, which show *eighty-seven per cent.* of the arrests for the last year to have been of the foreign-born, Sabbath-breaking population, to *thirteen per cent.* of our native population, and that the Sabbath-breaking part of it: whereas the foreign element composed less than one-third part of our aggregate population. And, if the morality of the Sabbath were further questioned, he would point to the statistics which show the comparative chastity of communities observing or contemning the Fourth Commandment. How is it that Governmental Records of unquestioned authority show the ratio of illegitimate births to have been but *four per cent.* in London—the capital of a comparatively Sabbath-keeping kingdom—while it is 33 per cent. in Paris; 35 in Brussels; 48 in Munich; and 51 in Vienna—the notorious centres of the holiday, pleasure Sunday of the Continent? Such are the facts. Qualify them as you will, explain them as you



may, no ingenuity of logic can lessen the terrible implication of fact and of history that Sabbath-breaking and adultery and lying and kindred vices and crimes are intimately connected in human experience, as they are in the prohibitions of the moral law.

But he would come home again to our own city, and see what are the lessons of experience here. By the showing of the Police Records, extending over a period of eighteen months preceding the attempted Reform, *Sunday crime exceeded the average of week-day crime by twenty-five per cent.* These were the days of Sunday dram-selling. We had had the experience of six months under a different regime—General Pillsbury having issued his order to close the liquor shops in August last: and what have been the practical results? Why, the average arrests for drunkenness and crime, during the last six months, have been about *sixty per cent. more on week-days than on Sundays*; or an absolute change of some eighty-five per cent., and a relative change of about one hundred per cent! And, as was expected, the ratio of week-day crime itself is rapidly diminishing. Thus, for the last quarter, the Superintendent of Police reports a falling off of more than *seven thousand* arrests; and last Sunday had a smaller number than has been recorded on any day in three years.

Yet the work of suppression was incomplete, while there were, in his judgment, adequate but unemployed powers in the Police Board to consummate and perfect this Reform. That Board could not only complain of offenders: they could arrest them; they could shut up the premises where intoxicating liquors were "publicly kept and *exposed for sale*;" they could turn men away from doors opened to tempt men to drunkenness and crime. And their organic Act not only thus empowered them, but it *required* them to "prevent

crime" if they could, and to "arrest offenders" if offenders there were; and "to see that all laws relating to the observance of Sunday, and regarding gambling, intemperance, disorderly persons, &c., are properly *enforced*." More than this, it empowered patrolmen with the authority of constables, who, by common and statute law, may and must arrest for misdemeanors committed in their presence, without warrant or complaint; and it makes such patrolmen themselves guilty of a misdemeanor if they neglect to do this. Such is the unquestionable import of Judge Hilton's reply in the matter of the Sunday Liquor cases; and such the obvious teaching of the statutes affecting this question.

Mr. Cook then passed to the discussion of the extent, character and influence of the German system of Beer-Gardens, Theatres, and "Sacred Concerts," and of the measures requisite for their suppression. He also exposed the scandalous establishments, even more debasing and corrupting in their accompaniments, now in operation every Sunday night in the most public halls in Broadway, under American and Irish auspices—tempting our apprentices and stranger youth to ruin. And he closed with an appeal to good citizens—men of position and influence—to stand by the Committee and by the expanding work they were attempting, by divine help, to perform, for the good of the city, the country, and the world.

#### *Address of BISHOP JAMES.*

BISHOP JAMES was the next speaker. He had not been surprised by the statements of the Chairman or the Secretary that their organization had awakened opposition. When did an enemy fail to sow tares? The most disgusting characteristics of the world were its antagonisms. They existed in every nation, and even in the domestic circle antagonisms arose. But in the moral world these collisions were most frequent and most fatal. Every heart was a battle-field in which a victory was to be lost or won. As a heathen once expressed it, he felt he had two hearts, the one impelling him to do right and the other to do wrong. Or, as the

Bible expressed the same idea: "When I would do good, evil is present with me, so that the good I would I do not, and the evil that I would not that I do." Equally clear, perhaps, was the declaration of the poet:

"We see the right, and we approve it, too,  
Condemn the wrong, and yet the wrong pursue."

In these single combats between good and evil, where the evil gained the ascendancy, it led its degraded captives in the hosts of wrong. It was this organic wickedness that jeopardized social and national piety. Large cities are the points where the allied forces of evil make their combined assaults upon virtue and piety, exactly as in the history of war the main assaults were upon the cities. Look at the influence of this city upon this nation. That influence was felt everywhere, and whether it was good or evil, it was general and powerful. He believed the influence of New York on the morals of the land was pervading and mighty. With what grandeur did that idea clothe the objects of this Association! Its work was no longer local, but the moral welfare of the nation, perhaps of the world, were affected. Who could measure the human destiny involved in this success? The work was difficult in a large city. The wicked could carry on their plans in secret; they could hide, to some extent, the deformity of their conduct. Here these evil-disposed persons could communicate directly and safely with each other, and thus educate each other for the work of wrong. All these associations of dram-shops, places for gambling, bawdy-houses, and other places of vulgar amusement, were catering to animal appetites, evil propensities, and excited and depraved passions. They worked with the current, while moral reform had to roll against the current, employing sufficient power to stem the current, and bear on general piety. Their opponents illustrated the fact that this was a combat between benevolence and cupidity. Their opponents did not give, but received; they were not benevolent, but selfish, and there was never selfishness so ungenerous as theirs; they would not bury their own slain: they were so sordid that they would not attend to their own wounded; others must take care of the loafers made through their instrumentality. When they saw how uncaring they were for their own victims, the good would pity and pray for them, in view of the terrible fate awaiting their crimes.

But the good could associate also. A more direct agency could be had to rescue the fallen than could be procured in the rural districts. He that was for the reform was mightier than all that could be enlisted against him. Here was the reason why virtue had not all been swept away—there had been a God, a Bible, and a Sabbath in the city. While they had these, virtue would prevail and have the ascendancy in the earth. The Secretary had referred to an agency to influence childhood in the wrong path. He was satisfied that childhood was the strong point of morality and religion. If they would promote charity, they should continue and enlarge their influence over childhood.

If children were enlisted in the cause of morality and religion, they would have not only an additional force when they were grown, but a better trained and equipped power, commencing with the children, and working by all the authority of the laws of the land and the commandments of God, they could not but continue, until in all the by-places the day of God would be remembered, sanctified, and heeded.

Then other virtues would follow, one virtue always engendered kindred virtues, and with religious institutions the Sabbath did not stand alone. Promoting all and sustaining all, they would combine all the influences that God had given for the salvation of men. He hoped the cause would be in their hearts as well as in their hands, so long as God gave them capacity to labor for him and for humanity.

#### *Address of REV. DR. HOGE.*

Rev. DR. HOGE was the next speaker. He said he felt it was profitable though painful for them to be here. Most of them had come from influences that made them feel that all was safe with them. But at this meeting they had heard things that ought to make the stoutest heart quake. Would to God that all sober, industrious, honest citizens could have heard the statements made to-night. The snow-clad earth had recently looked so pure, that all the earth seemed spotless. But, away below all this, they knew that there was a gulf reeking with filth and corruption, bearing away the impurity of the city. But he felt as he did a few nights since, when, resting quietly in his chamber, he detected the gradually accumulating smoke. Through the house the smoke kept gathering, and yet there was no flame; it was working in secret through the walls. He thanked God that these moral dangers allowed of a cry for help in the coming struggle. The Committee had this night given the notes of warning. He knew that the work of the Committee had been a difficult one, and perhaps distasteful; but it was sometimes necessary, when a neighborhood had been ravaged, for the courageous man to go down in the dark den of the wolf, and strive with the ferocious enemy that in secret stole out and committed its ravages. It would be the people's fault now if the evil continues. The trumpet had been sounded for help to come up on behalf of the Lord against the mighty, the desperate, and the wicked. The Committee could not do the work alone. The meeting had been called to create energy in a work that was to be long, patient, and costly, and from which probably they could never be discharged. The work appealed to all to be its advocates and defenders.

What was it that called for help? The oldest institution in all this world—that which God had made peculiar to his people. When creation was finished, the Sabbath day was its crown. When God's work was complete then came this blessed jubilee, and God and man rejoiced. It was God's seventh day, but it was man's first day. The change at the resurrection of Christ was beautiful. Henceforth man celebrated his own first day in joyous communion with his God, and

the day on which the second Adam went to his Father. There was a twin institution born at the same time—the institution of marriage. He was not surprised at the statement that the seventh and fourth commandments were alike violated, and that those who would strike down the one would demolish the other. When man struck a blow at one he would never rest until the other could be destroyed. It was simply a question whether the city should be another Sodom and Gomorrah. How could they spare the Sabbath day? Even the brute needs his Sabbath. Our physical and intellectual life demands it. They might show how all the noblest faculties of the mind were filled with their proper nutriment on that day. There should be one day on which man could learn the lesson of his immortality. How should they secure the feeling that man is immortal, and lift his aspirations towards Heaven? Could it be learned in Chatham street among the ready-made and second hand clothes seven days in the week? Could it be learned among the sales and exchanges of real estate in Wall street, where the chief music is but the clink of the dollar, and the chimes of old Trinity serve but to remind the merchant of the hours of banking and business? Could it be learned in Broadway, among the silks and diamonds? How could they bring sweet and high and holy influences upon them? They must have a day for this, and God gave them that day, not simply for relaxation from labor, but for a high and holy end. Some would deem a Sabbath of amusements sufficient; but, if they would read of the effect of such Sabbaths, follow a company on a Sabbath to Jones' Wood, and see the spiritual stimulants of the preachers. All accounts agreed that the day was spent in dissipation; that the men had not been drinking in the beauties of nature—it was lager bier that they were drinking in from morning to night. It was the ropedancing, and all the belittling influences of the mind, that attracted the crowd. And were *they* most refreshed for the next day's labor? Or was it not those who observed the Christian Sabbath—who were most refreshed by the day of rest? Was it not these, at peace with God and man, who awoke refreshed for the duties of another week? But, if this life was our all, we might eat and drink, and perhaps the sooner we die the better. Then is man the waste of all that is believed to be noble, and the gospel of the German

philosopher—the doctrine of suicide—is the only gospel for man. When society had so forgotten its immortality, that doctrine of suicide became practical; it was preached, and men plunged into destruction by thousands.

Let the friends of reform therefore gird on their armor. They preached not the long, gloomy, dull, unpleasant, pharisaical, puritanical Sabbath that their enemies suggested, but the Sabbath that God "made for man"—ministering to man's best want, and bringing down its mercies upon him. If the editors of those presses who had aided them were present, he would call upon them to renew their efforts. Oh! let them write for God, for truth, for what annobles men, for that which will train up our youth as citizens of whom our country may be proud. And, oh! that they should write no line that, "dying, they would wish to blot."

What memories and hallowed associations were gathered round the Sabbath day! Well might it be called the Pearl of days. Well had COLERIDGE said, "It brings fifty-two Spring days to us in the year. Spring days, indeed, they were, which, leading back to the remembrance of Paradise, led onward to that day when eternal Summer should spread again over the earth.

The venerable MR. GEORGE DOUGLAS, of Long Island, arose among the audience, and gave utterance to his interest in the Sabbath Reform, with the munificent proffer of \$2,000 to sustain the operations of the Committee. Not a word had been said during the exercises as to the pecuniary burdens of the movement; but this and other generous acts show that the friends of the Sabbath are not unconscious of their existence, and are not unwilling to share them.

With the Christian Doxology, and the Benediction pronounced by the REV. DR. KREBS, the immense assembly dispersed.







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